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Federal Council Meeting

When Slaves Are Ornaments

Robert B. Shattuck

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An Editorial

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PACIFIC SCHOOL
OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For March 31—Responsibility for Government
I Samuel 8:10-22

CHOOSING THE SECOND BEST

The series of lessons on "A Nation in the Making" closes with a lesson taken from the book of Samuel. The book takes its name from the last and possibly the greatest of the judges of Israel. As compared with the nations round about, Israel was very weak. A common faith was about the only unifying influence and the religions of Baal and Astheroth was rapidly undermining the worship of Jehovah and weakening this tie. Many of the groves and high places were preserved by the judges.

While Samuel seemed to be a great judge, his own sons, like the sons of Eli, failed to follow God as their fathers had before them. Samuel had grown old and was unable to carry on as he had in other days. What had happened to Eli, when Samuel was chosen in preference to Eli's sons, was being experienced by Samuel as he was requested to set aside his own sons and choose a king for Israel.

Theocracy as a form of government was failing for want of people who were concerned to follow the will of God. As a substitute the people wanted a king, one who could lead them in battle and give them security against the other nations.

Our lesson today tells of Samuel's reaction to this request. To be repudiated and displaced is a shock to ordinary people but it is a great ordeal to those who have achieved fame and honor. Probably at no other place in his long career did Samuel's greatness stand forth more than at the time he was displaced as judge when he gave his loyal support to Israel's king, endeavoring to make his reign a success.

THE TOTALITARIAN STATE

There is something very modern and strangely familiar about Samuel's description of the inevitable state of affairs under the rule of a king. If Samuel had lived in the last century, he could not have given a better description of government under dictatorship. War and preparation for war are the worst hazards for a democratic form of government.

The irony to be found in our own history for the past twenty-five years is that, while we were fighting two major wars to guarantee the democratic way of life to all men, we have rapidly surrendered our democracy and come more and more under the sway of a central federal government.

The greatest evil in nationalism is found in misplaced loyalties. In one lesson God said to Samuel, "They have not rejected you but they have rejected me." The hearts of the people had turned from the Kingdom of God as their first loyalty to the Kingdom of Israel.

It would have been very difficult for anyone to have convinced the people under the reign of David that they had made a mistake in asking for a king. He brought them prosperity and security and a united kingdom. But the price paid for these temporal advantages was too great. The evil seeds of a totalitarian state were being sown. The people had sold their birthright for a mess of pottage.

Questions:

1. Did Samuel do right in aiding Israel in the setting up of a temporal kingdom?
2. Might the Israelites have been the means of bringing the kingdom of God into the world had they adhered to their early form of government?
3. What was wrong in the life of Israel that the Israelites wanted a king? Is this same thing true of America today?

P. M. T.

For April 7—Friends of Jesus
Mark 10:13-14; Luke 6:13-16; 8:1-3; 15:1-2; John 3:1-2.

FRIENDSHIP REACHING ACROSS BARRIERS

The lessons for this quarter take up the study of Jesus and his friends as recorded in the fourfold Gospel.

These lessons should be of special interest to Friends since the Society of Friends derived its name from this particular emphasis. "Ye are my friends," he said, "if ye do the things which I command you."

Christianity, to some people, is an organization with certain ecclesiastical authority, to others it is a matter of creeds, while to still others it is behavior according to a strict code. Other religions may have some splendid ideals, but Christianity has at its center a person who seeks to be a friend to all men.

One thing unique about the ministry of Jesus was his interest in little children. He came into an adult world so far as religion was concerned but his interest in children has given childhood a new importance. It is not difficult to understand why the disciples discouraged parents in bringing their children to Jesus. The boy in the home of the Jews was not expected to be recognized in religious functions, after his presentation to the priests at the time of circumcision until he was twelve years of age. The ability of Jesus to strip religion of the superficial and show its adaptation to each and every age level and mental development sets him apart as the greatest religious leader of all time. He did this by showing that true religion is a matter of attitudes eventuating in deeds of mercy and compassion.

A FRIEND OF PUBLICANS AND SINNERS

The outcast was the object of his genuine interest. We may have pity for the unfortunates and condescend to offer them a helping hand, which is something far different from identifying one's self with the lowest, even at the sacrifice of a good reputation. Mary Magdalene the Samaritan woman at the well, and Matthew at the seat of customs found in Jesus more than a social worker or a reformer. He so identified himself with them that he took upon himself the stigma of all their weaknesses. It is quite probable that there was much lifting of the eyebrows as the woman from the street came into Simon's house, where Jesus was being entertained, and washed his feet with her tears and wiped them with her hair. Only those with pure minds could understand her response to genuine friendship.

A FRIEND OF NOBILITY

There were some among the ruling class who found in Jesus a friend. Nicodemus must have found something of great value in the evening trysts he had with Jesus. Friendship reaches its apex as two sympathetic souls explore the mines of spiritual truths and eternal life.

The friendship of God, as revealed in Jesus, can be the sustaining influence in this life, here and now, to all those who esteem it to be of supreme worth. Earthly friends are a most wonderful gift from God, but even the best cannot be as completely satisfying as the Great Companion.

Questions:

Why could Jesus meet the need of such diverse personalities?

Why has Jesus appealed to men through centuries?

How may our lives count for the most good in our generation?

P. M. T.

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Whose Arguments Are Fallacious?

"THE drys, whom we have always with us, are trying to make capital out of the current, horrendous and well-directed movie, *The Lost Week-End,* which has to do with an alcoholic's champion bender. As usual, the drys argue from the particular to the general—meaning they reason that, because Ray Milland in this picture shows what happens to a typical alcoholic, when deep in his cups, such horrors are sure to overtake anyone who ever drinks at all, and that therefore we should bring back federal prohibition.

"It is a fallacious argument from all angles."

So reads an editorial in *Collier's* magazine, March 16. This editorial would be bad enough if it stood alone, but it is only one of a stream of castigations the editor has been directing at the drys in our country, and in particular upon those who were responsible for the adoption of the Eighteenth Amendment.

We have not seen the picture, therefore we cannot evaluate its effectiveness as dry propaganda. If it is an attempt on the part of Hollywood, however, to show some of the dangers and hazards found in drinking alcohol, the attempt will be greatly appreciated by a vast number of people who are seeing the moderate drinker of yesterday struggling to free himself from the clutches of alcoholism.

Because of the fear that some of our youth may be misguided by what seems to me to be some fallacious arguments by *Collier's* editor, I beg to take issue with some of his conclusions.

He says, "prohibition does not prohibit." This he says is the conclusion after thirteen years under the Eighteenth Amendment. We might also add that after one hundred and seventy-one years of living under laws prohibiting murder, theft, arson, and rape, we still have an increase in their violation. Would the editor propose that all of these laws be repealed because they produce lawlessness?

The writer of the editorial says that the drys argue from the particular to the general and that Ray Milland depicts the very exceptional case. Yet in the same editorial, he quotes Haggard and Jellinck as saying there are 600,000 chronic alcoholics in the United States and an estimated 1,400,000 to 1,800,000 Americans who drink more than is good for them.

If there are 1,400,000 people who drink to excess and 600,000 confirmed alcoholics, who at one time were moderate drinkers, is it so illogical to conclude that Ray Milland has depicted for us the fate in store for a large block of our citizens?

The writer of the editorial seems to rise to dizzy heights as he makes his final thrust. "Only about 40,000,000 Americans ever take an alcoholic drink at all and, says he, ninety-four per cent of these use it with sensible moderation as a nerve-loosener and cheerer-upper, and that it is no more inherently dangerous than tobacco, candy, coffee, reading, or checkers."

Over against this, in a paper published by the *Christian Science Monitor* in July, 1945, Dr. Haven Emerson, former president of the Board of Health of New York City, points out eighteen incontrovertible facts about alcohol. He says that alcohol is a narcotic as are ether and chloroform; alcohol has toxic or poisonous effects wherever used. He says, "The tendency of alcohol habitués is to increase the amount they take or the frequency of dosage. The bodily reflexes upon which so many of our reactions are based which save us from accident are all delayed or retarded in their effect from five to ten per cent by the use of alcohol in small amounts, amounts less than would be described socially as moderate drinking." The wage earner's family suffers particularly from the diversion of some $7,000,000,000 annually for the purchase of alcoholic beverages by the consumer, from constructive uses of money for better housing, feeding of children, clothing, and wholesome recreation.

"What the community gets in taxes on the beverage alcohol industry and retail trade does not nearly meet the cost of illness, death, unemployment, accident, crime, and mental disease which are the result of alcohol abuse and which the community must pay for. Society pays two dollars for alcoholic drinks for every one it pays for education, from kindergarten to university graduate professional schools.

"The expenditure for alcohol brings to society no benefits but a multitude of individual and collec-

tive misfortunes. Social progress, as in the case with individual bodily and mental performance, is obstructed and rendered inferior by beverage alcohol as now consumed in the United States."

These statements, with many others, can be documented and we should be familiar with all the facts that science has provided on this vital problem.

The particular issue of *Collier's*, in which this editorial appeared, carried six beautifully-colored ads—all of them designed to induce people to drink more liquor, and that at a time when millions are starving in Europe for lack of the very grain from which alcohol is made.

Let's hope and pray that *Collier's* editor may come to know the joy of using his efficient pen to persuade the moderate drinkers to refrain from their cups until the starving are fed. Arguments may deceive the innocent but they will not stop the cry of the hungry for bread. The people of America would not need liquor as a "cheerer-upper" if they would rise to their privileges as sons of God and as their brothers' keepers. P. M. T.

The Churches Face World Emergency

Editorial Report on Federal Council Meeting

IT has been said by one responsible churchman that the greatest event in this era has been, not the release of atomic energy, but the formation of the World Council of Churches. Perhaps one might expect such words to come from a churchman, but though given from a bias they cannot be lightly dismissed.

What, indeed, is the significance of this integrating movement of Protestantism? Is it to be measured chiefly by the size of the group created? If so, it has little or no significance. Are large masses of church people being unthinkingly brought toward one another by an overhead organization? If so, it does not have great meaning.

WHERE IS THE UNITY?

The test question is, "What meaning does it have for church members, and for local communities where denominations have their particular expression?" Does the movement toward church unity have meaning there? In many communities the old sectarianism—difference without significance—by no means parallels the movements in the high counsels of the denominations. Jealousies and even rancor often attend the zeal for denominational credit in community activities. The evangelism of such churches is often directed toward self-interest.

Back of such competition are motives that are more psychological and human than they are denominational. In reality there seems to be assurance that the creedal barriers have been lowered, that distinction between denominations has much less force for the ordinary member. "We are all working for the same ends" is a common expression heard in interchurch circles.

That process of disillusionment from denominational importance has been steadily proceeding and greatly accelerated. Modern science has exposed all citizens to the same information and mixed them with one another. The result has been inevitable.

THE DISSIPATION OF FAITH

While the creedal certainties have been disappearing, one might well wonder whether essential convictions of real importance have been affected. Has the decrease of denominational solidarity and formalized faith left a vacuum? If so, it will be filled before long. Other sectarian ideas or political gospels will rush in to fill the vacuum. This, in all probability is being illustrated every day in America and particularly in those areas of earth where war and destruction have erased not only homes, but also the faith once held by now distraught men.

The house is swept clean and the "seven other devils" find easy lodgment. If the old and familiar reliances are gone, then all kinds of political panaceas and secular dogmas can sweep in and hold a tenuous existence. Men will have a faith of some kind. Though they must rationalize with the expedients of the moment, they will integrate their lives around the new and untested "religions" of the secular world. Chaos always invites such substitute "salvation" as an answer to insecurity. Whether the passing of firm beliefs is gradual as in America or swift as in the present melée of Europe and Asia, the question of an adequate and basic faith is fundamental to human society.

ONENESS FOR FAITH AND ACTION

As important as is bread, men shall not live by bread alone. Basically he lives by faith—a faith of some kind though ill-founded and insecure. There were more than fine words in the counsel of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We have a basic problem to meet in our world today—the creation of faith in life, in men, in the future—in God.

Such faith can never be fashioned as a message alone, it must be fed into the human stream of thought by bowls of soup and loaves of bread to the hungry, and by clothing and shelter for cold and dispossessed people. Bread must come first when people are starving. Homes must be built before churches are erected, when people are living in caves and on the streets. But the spirit by which men share with their brothers has tremendous power for creating a new spirit and a new faith.

It is important therefore that the church which proclaims a message of spiritual redemption through Christ shall emulate his spirit in this hour of world distress. They who proclaim a faith must first share their bread in the spirit of Christ. This spirit calls for repentance for the crimes we have committed in the name of war. It calls for a redemption that comes only through "works meet for repentance." It calls for love—love for everybody—for "enemies" posed by the nations at war. It calls for people who do not hate or who have never hated during the long night of conflict.

THE UNITED RESPONSE

Particularly is such response and service effective when it comes from a united body of Christian churches. Such was the spirit which we sensed in the special meeting of the Federal Council of the Churches of Christ in America, held recently at Columbus, Ohio. We could not forget the weakness of the Christian churches. They were divided, they could not fully comprehend the gospel of redemptive love. They allowed the sinister forces of evil to lead us into the most colossal, unchristian and unspeakable war in history.

Even so, one can look within this human equation that issues in conflict and see the deeper creation being stirred by the finger of God. With whatever weakness the Christian churches are possessed, we saw the hand of God in their common concern and action at Columbus. In the city named for the man who found the "New World," they were tussling with forces that can, in a much larger sense create the *new world.*

We sat among our fellows, disagreeing often with speeches made and sometimes with pronouncements adopted, but we felt that no other institution on earth during these days could or would speak to the depths of the world problem as could the representatives of the churches of Christ.

THE SESSIONS IN REVIEW

First of all, we were impressed with the earnestness—the deadly seriousness of the group. They seemed to mean business. Every paragraph, every sentence and, in many cases, every word counted in the messages or the plans of action that were adopted. Looking over the group we knew many that were well prepared in the fields in which they were thinking. The meeting did not, however, have the weight and the expertness which the conferences at Delaware and Cleveland had. Those two conferences brought in delegations especially appointed for their abilities in the several fields discussed. The special meeting at Columbus was strictly a meeting of the Federal Council and its several departments.

It represented, however, even more than Delaware and Cleveland the responsible leadership of the churches *as such*. It was a special meeting of the Federal Council of Churches and proceeded accordingly. What it may have lacked in specialists it may have made up in *responsible* action.

RESPONSIBILITY FOR RELIEF

Physical relief to Europe and Asia was the most pressing of all problems presented. Men recently from Europe and Asia gave to the assembly word pictures of the situations abroad and guided the plans for response by the churches. Eventually the churches of America will be given opportunity to help rebuild the churches abroad, but the immediate program calls for the simple necessities of food and clothing.

Certain church relief agencies were integrated into one, and receiving centers for relief supplies have been established similar to the program long conducted by the American Friends Service Committee. Although Friends will best serve by continuing their contributions through the AFSC there will come opportunities to share also through united church agencies. We commend interest in both.

ON WORLD ORDER

Under the chairmanship of John Foster Dulles, representative on the American delegation to the UNO, the section on world order reviewed Christian responsibility for world peace and security. Among the actions taken by that section and adopted by the full assembly were the following: 1. Requesting the United States Government to conform its own conduct to what it has urged upon others regarding trusteeship, in the case of areas that may be detached from Japan. 2. The extension of credit to Great Britain. 3. The acceptance by our Government of compulsory jurisdiction in the International Court of Justice under conditions defined by the charter. 4. Asking that the treaties of peace, dealing with boundaries, should conform to the long-term aspirations of the inhabitants, rather than to geographical or economic advantage.

The statement regarding world government was disappointing. Originally it was not even included in the document. Our motion to include it carried, but the urgency to move toward it was not in the final statement. Majority judgment felt that rapid steps toward it are not now possible. The idea as an eventual necessity, was approved.

AGAIN—THE ATOM

Perhaps the most scholarly study presented to us was the report on "Atomic Warfare and the Christian Faith." It is too involved for a report here. Those interested will do well to order it from the Federal Council. It pronounced the surprise bombings of Hiroshima and Nagasaki as "morally indefensible." They were called "indiscriminate slaughter" when a fortification of strict military value might have been used. "As the power that first used the atomic bomb under these circumstances, we have sinned grievously against the laws of God and against the people of Japan" runs the statement. A Friend could hardly stop with such a declaration. He could not avoid asking whether the rest of the conflict was in keeping with the laws of God.

It was a Mennonite who called for a statement urging repentance by church members for participating in the war. His appeal was made in one of the sections and was carefully pigeon-holed by referring it to the Business Committee, but not without considerable approval. Probably the prevailing mood was that the war represented an "unnecessary necessity" (of *Christian Century* fame.)

Whatever our disagreement with the general attitude on war as such, we could not rightly divorce ourselves as Friends from other actions taken. The report asked that our Government affirm publicly that it will not be the first to use atomic weapons in any possible future war.

Perhaps more important still, was the action calling for control by civil rather than military agencies of all atomic power. Rebuilding of Nagasaki and Hiroshima by Americans was commended. We noted the name of Friend Douglas Steere on the committee issuing the report. In spite of possible disagreements, it is well that Friends enter into such studies as this one.

The statement on evangelism reflected somewhat the Barthian influence which, if rightly viewed may offer some contribution to our thinking. It has at least offered an emphasis which liberalism has often tended to dissipate—a profound sense of the eternal at a time when easy intellectualisms have tendered their contemporary and fickle reeds on which to lean and have offered man the machinations of his own mind as an answer to the human puzzle. The scope of evangelism was rather fully presented, but its essential nature in the total redemption of man seemed to us to be lacking. It rightly decried the prudential ethics which rule the hour and by which "treat the other person as he treats you" is the formula of behavior.

RETURNING SERVICE MEN

The report of the "section on returning service men and women" was very comprehensive and commendable. The chairman of the section, Roy A. Burkhart, has also written a statement on the returning conscientious objector. A rather obscure paragraph in the document submitted at the Columbus meeting referred to our rightful responsibility for conscientious objectors who were engaged in civilian work of national importance. Through a motion made by Friends, the reference was also included in the prominent foreword and conscientious objectors in prison were also included as within the responsibility of the church.

These and other pronouncements such as the one on "Community Tensions" may be ordered from the Federal Council of Churches, 297 Fourth Ave., N. Y.

THE PRESIDENT!

President Truman spoke to one of our sessions. It served, in part, to identify the Federal Council with his program of relief and probably had a wholesome meaning in relating of religious forces to the tremendous problems with which governments are dealing. This identification was wholesome.

As a business session ended and a short waiting period for the advent of President Truman was necessary, Bishop Oxnam, president of the Federal Council and chairman of the meeting, facetiously remarked, "The Quakers may now conduct a period of silence." Silence? With a dozen men of the press preparing their cameras, a half-dozen radio men making arrangements, with three movie cameras being focused on the spot where the President would speak, and with FBI men a-plenty, there is hardly a setting for a Quaker Meeting!

WHITTIER GIVES BENEDICTION

The interracial emphasis of the Federal Council has been one of its most effective measures. The Council will meet only in hotels where all races are accommodated equally in room and dining room services. Dr. Benjamin May, emi-

nent Negro leader and vice-president of the Federal Council of the Churches of Christ in America presented the closing devotional. It was not without significance that he called upon the Quaker poet, John Greenleaf Whittier, who "sang the life out of slavery," to hymn, "Drop thy still dews of quietness," as our benediction. Thus ended an eventful three days with the Quaker word, and it was a word of unity, consecration, and action—"Let us, like them, without a word, rise up and follow thee."

E. T. E.

Slaves as Ornaments

By Robert B. Shattuck

"Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory, nor to pilfer, but to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Saviour." Titus 2:9-10 (Revised Standard version.)

THE great marvel of the Christian faith is its ability to salvage and make over human personality into that which is altogether beautiful. The great tragedy in the history of Christianity is the fact that this divine power has not been permitted to be freely active in human life.

"Adorn the doctrine of God our Saviour," is the lofty New Testament standard. The word "adorn" is from the Greek verb "kosmeo," meaning to "set in order" or, metaphorically, to "adorn." The English term "cosmos" is from the same root, and the primary meaning of its Greek counterpart, "kosmos," is "ornament." As applied to the material universe, it means "well-ordered" or "beautiful." As the expression is used in the text above, it implies setting one's life in order so that it may adorn or even beautify the doctrine of God.

This is a high standard. Most of us would count ourselves fortunate if we could be certain that our lives would not detract from the ideal. Here the exhortation is to a life of positive good and stimulating example which will make attractive the abundant life. Goodspeed renders the words in Titus, "Show such perfect good faith as to do credit to the teaching about God our Savior."

Relative Values

Peter uses a similar figure of speech and adds some illuminating suggestions as to what this may mean in an individual's life. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter 3:3-4.

We shall not make the error which many have made in pausing to worry about verse three until we miss the force of verse four which is intended to be the more emphatic because it is set over against the former by way of contrast. Make no mistake about it, Peter, and Paul too, had sufficient cause to criticize the materialistic mindedness and extravagance of their day. Juvenal amusingly satirizes the customs of that time by writing, "The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person." (Satire VI) Bishop Vincent states that "the hair was dyed and secured with costly pins and with nets of gold thread. False hair and blond wigs were worn. Female extravagance in dress in the days of the empire reached an alarming pitch." Peter was mindful of these unreasonable extremes and points out the shallowness of such exterior adornment. He who sees only this in the text, however, has missed the chief purpose of the passage. It is a lesson in contrasts and of relative values. The gaudy outward ornaments are set forth mainly to make more striking, by way of contrast, the loveliness of the Christlike life.

The Hidden Man of The Heart

Let the adornment be in the "hidden man of the heart," in that inner realm from which are all the issues of life. Beauty of personality is not dependent upon perfection of facial features. Beauty stems from within. Sterling character gives attractiveness to personality; a vital Christian faith adds a radiance and winsomeness which in very truth makes the "doctrine of God" appealing. This is Christianity's most effective advertising.

The ornament of the spirit is "not corruptible." It is silk which will not cut or wear. It is a gem which will not mar or tarnish. Lest the reader miss the true meaning of the figurative language employed it is added, "even the ornament of a meek and quiet spirit." There is a spiritual poise which gives a calmness and confidence, basic to any well-ordered life. The meekness is such as characterized Moses, that is, humility coupled with strength. Such adornments, adds Peter, are "in the sight of God of great price." Goodspeed adds freshness to this passage, also, "You must not adopt the external attractions of arranging the hair and wearing jewelry and dress; yours must be the inner beauty of character, the imperishable attraction of a quiet and gentle spirit, which has great value in the sight of God."

Now, what is this "doctrine of God" which is to be adorned through human faith, human character and human behaviour? It will include, will it not, all the cardinal teachings of Jesus? Love for God and undivided loyalty to Him; absolute integrity of life; love for one's neighbor as for one's self, resulting in a life of devoted and unselfish service to others; and finally, Calvary with all that it implies of sacrifice, redemptive love and hope. Can a life be so integrated, so consistently sincere, so helpful wherever human woe and human need abounds, as to adorn this gospel?

Who May Adorn The Gospel

The most arresting factor of all is yet to be noted. These words in Titus were not written to prominent persons of influence, but were addressed to bond servants who were in reality slaves. Did we suppose that there would be some loophole by which we could escape from the responsibility of these words? Alas, there is none! If slaves in the days of the Roman empire could adorn the Christian faith, so may we. Slaves and many other lowly persons did make beautiful the teachings of Christ through their winsomeness in that early period and that is the reason Christianity spread as rapidly as it did. The church has had many such influential lives throughout its history but never enough.

How many Christians today would be in danger of the mistaken identity of the man who once called on a friendless boy in a hospital? The boy had known little but unkindness and want throughout his short life. One day while ill with fever in the hospital this kind Christian man visited him, bringing fruit and other articles to him. The child watched the visitor move about the room and after a moment of silence asked, "Sir, are you Jesus?" Mistaken identity? We are not sure that it was entirely so. Rather, it was Christ being lived out through the kindness of the man. He was adorning the gospel and making real the divine presence to a needy and lonely little boy in a hospital. More than argument and more than promotion, our modern world needs this type of Christian personality radiating from lives which are so fully committed and well-ordered as to make appealing the faith which we profess and which we proclaim.

As CPS Ends for Friends

An Appraisal by an Anonymous Assignee

WITH demobilization for me a matter of days, I have been reviewing my three and a half years in CPS. Enough has been said and written of the disillusionment which has been all too evident, of the frustrations of semi-separation from family, old friends and society in general, of the hardships of no pay, of the lack of self-discipline, and the all too frequent disregard of the available knowledge on how to keep mentally and spiritually alive under such conditions.

I want now to summarize some of the more positive values which I feel that I have gained from these three and a half strenuous years—physically, mentally, spiritually. Here are some of them:

1. Although we could have had longer visits from persons with a deep concern for the pacifist way of living, and even though we would have profited from long periods of living in camp, such as the Warings and Eatons have carried out, we have been given many opportunities to meet outstanding leaders in various fields of human endeavor—educational, economic, political, and religious.

People like Roland Bainton, E. Stanley Jones, Haradas Mazumdar, Frank Olmstead, A. J. Muste, Douglas Steere, Roger Wilson and Ray Wilson are not available in normal, civilian life in the same way that they have been in CPS. That has been one of its strengths. The women visitors have been far too few in view of the special service they could have rendered, but people like Irene Pickard, Ruth Seabury, and Katherine Whiteside Taylor have done a great deal during these past months to lift the tone of our living and thinking.

2. Living over a period of many months, in the intimate way in which one is forced to live in CPS, means that nearly everyone has made some friends who will be lifelong friends. And these friendships are in many instances very deep, for the experiences through which we have passed have been such as to demand such depth in our personal relationships. Those who have shared with a small group of men in common work, common worship, common study, and common recreation have experienced something which gives significance to the word fellowship.

Had Friends remembered their often discovered truth that such fellowship is best fostered in small units, and had they come forth with the necessary funds to support such small units, there would have been even more such friendships developed in this period. Had the men come to know that only by a variety of shared experiences can one develop the fullest fellowship, there would have been greater resemblance between CPS and "the beloved communities" of religious literature.

3. For many of us these years have caused us to re-examine our vocations and ourselves to see whether or not we have been contributing the most possible to society. Bull sessions in camp, long hours of discussion while felling trees or painting buildings, and whole days of work alone, even if on comparatively insignificant work, have given many of us a new sense of vocational direction. Among others, I feel fairly "clear" now as to what I want to do and can best do. Whether I find that perfect situation still remains problematical. The personnel program, especially in these latter months, has been particularly helpful in this respect. Like a great many other things in CPS—and in life—it was started too late and could have been much better administered, but it has been helpful.

4. For some men, CPS has meant a monotonous experience on one job in one camp. For some that has been partially by choice, because they did not want to go on detached service or did not feel they could fit easily into it, or because they wanted to remain nearer home, or because they dreaded moving. For those of us who have had a variety of work experiences, I believe the time has gone faster, and the years have been more fruitful. Having been in several camps and units, I feel this variety has been good. There was much more significant work which we could and should have done, but within the framework imposed by Selective Service and Congress (and ourselves), there have been some openings for varied experiences such as acting as guinea pigs, working with the mentally handicapped, helping prevent soil erosion, and manicuring the forests.

In all these projects, I have learned something. I have been privileged as well to be in camps of both Mennonites and Friends, which I consider one of my most valuable gains from these years. I sincerely believe that the restrictive policies of the Mennonites tend towards an ingrowth and narrowness which is definitely bad. I also believe that the mixture of tolerance and an unwarranted belief that they can deal with all kinds of people, have led Friends too far in the other direction. Had Friends striven for more uniformity among the men assigned to their camps, and at the same time worked harder to help those pacifists with a different conception of conscientious objection, there might have been less frustration among *both* types of C. O.'s.

5. The diversity of men in CPS, however, has had some positive points in its favor. In the conglomeration of men called a CPS community, one has had to work and eat alongside men from widely different backgrounds. Often the shared experiences have been limited to those two, plus the close association in the barracks or dormitories. But even that partial sharing of life has broadened most of us. Talking, listening, asking questions, observing men who were Jehovah's Witnesses, Christadelphians or so-called agnostics; socialists, Henry George disciples, or reactionary Republicans stimulates one's thinking and affects one's actions. Some of this diversity, but not all of it by any means, would have been lost had there been an earlier and more marked differentiation among those believing in religiously-controlled camps and those believing in government-controlled camps.

6. These many months of CPS have developed in most of us an increased social consciousness. Although never harshly treated, we have nevertheless experienced something of what it means to be a minority group. We have lived with Negroes and seen them discriminated against, and that is quite different from hearing about such discrimination or talking race relations. We have shared the thinking and experiences of labor leaders, cooperators, small community advocates, internationalists, and others. Consciously or unconsciously we are in varying degrees socially more sensitive.

7. Likewise, our idealism has been tempered by experience. Personally, I do not feel that is bad. Many of us could help any group interested in Utopian communities to see where their experiments would probably fail. We have learned the need for privacy; we have seen how few idealists are capable of manual labor; we have learned how hard it is to agree upon the mechanics of community living, so that the energy of all concerned may be freed for more important tasks. To those who leave CPS with that knowledge and without having become embittered or cynical,

others may look for outstanding leadership in idealistic enterprises, given other talents as well.

8. Finally, these years have tested our faith profoundly. It is one thing to experience mountain-top experiences at Cape May or Richmond or Philadelphia for a week of joyous community living. It is quite another thing to be separated from the world, assigned to jobs for which one feels little qualified, live for months without financial compensation, and be confronted from morning until night with the job of being a day to day Christian in every human relationship.

For many of us the greatest personal weakness revealed by CPS—the greatest weakness of Friends and non-Friends alike—has been the lack of solid, spiritual foundations upon which to build our opposition to war. To those who have found, as I have here and there, small groups of like-minded seekers, with whom he might worship, there has come one of the greatest, one of the most enriching experiences of these war years. This realization of spiritual sterility, of spiritual shallowness is perhaps the greatest gain for us in CPS.

These, then, are some of the gains, some of the positive values of CPS—they vary from individual to individual. Perhaps one should say, there are some of the values of CPS of which I am *now* aware.

Findings of Commission on Christian Nurture

From the Five Years Meeting sessions as reported by the Chairman, Cecil E. Haworth.

A year or two ago, there was an editorial in THE AMERICAN FRIEND entitled, "Friends, Educate or Perish." It was with this sense of urgency in their task that Friends gathered in the Commission room for a discussion of the values at stake in the field of Christian Nurture. The attendance which overflowed the room each morning and the ready participation attested to the lively concern about the topic.

It was not necessary to spend much time in laying upon Friends the need for nurturing the distinctive testimonies of our Society, for all were aware of the breakdown in our way of life during the last two generations. Our patterns of living have changed: homes have become urbanized, the public schools have supplanted to a large degree the "guarded education" of earlier generations, and an increasing religious toleration has deceived us into thinking that denominations are all alike anyway. Consequently we have lost the consciousness of a distinctive message and a distinctive way of life.

In order to allow more general participation and also to permit more concentrated thinking, the Commission divided up into five groups, with the choice of attendance left to individual interest. The groups considered the opportunities of Christian nurture (1) in the Quaker Home, (2) among the children in the Meeting, (3) in relation to new members, both the younger ones who have grown up among us and the older ones who join Friends from other denominations, (4) among youth in our schools and colleges and in our Meetings, and (5) in relation to the training of new leaders in the Society.

These five groups met for several sessions and explored in detail the need for a careful nurturing of the basic convictions of Quakerism. Afterward each group reported back to the entire Commission. Some of their concerns were:

Group One: That parents should do all in their power to create in their homes such a happy, wholesome atmosphere that it would have a lasting influence on their children for good, even in the face of all outside influences to the contrary. That Meetings should be helped to know how to guide the homes and bring about a closer spirit of cooperation between the homes and the Meeting, through classes, through literature, through visitation in the homes and through study groups in courtship and marriage for the young people.

Group Two: That Quaker children might be helped to experience a vital and helpful worship. That the children might be helped to feel that they are a real part of the Meeting, perhaps through special recognition from time to time and certainly through a realization of the needs of the children by the leaders of the Meeting.

Group Three: That a concern for the adequate preparation of new members, young and old, for membership in our Society be laid upon the leaders of our Meetings, especially upon the pastors in Meetings which have pastors, for they seem so often to have little concern for members who are really Friends; members of Ministry and Oversight should also be impressed with this need. That study be given to the need for additional literature along this line.

Group Four: That our Quaker schools and colleges should give more attention to preparing Quaker youth for leadership in our communities and Meetings, so that they are a real asset to the Meetings when they return. That understanding adults might help to make adequate provision for the social needs of Quaker youth in the local community. That thought be given to the possibility of local work projects which would give opportunity for the expression of truly Quaker concerns in the community.

Group Five: That we recognize as a practical matter of fact the necessity of local leaders in the Meeting—elders, ministers, Bible School workers—and that careful thought be given to their training. There is comparatively little opportunity for one who feels a concern to be a pastor among Friends to be trained in a Friendly ministry; this should be laid upon us with increasing urgency.

We came to the close of the sessions with a feeling that we had only begun the task of analyzing the field of Christian Nurture. Since there seemed to be so many unexplored possibilities and so many strategic needs in this area which we had not been able to cover, the Commission was united in asking the Five Years Meeting to set up a continuing commission to study these needs and recommend action to the appropriate Boards of the Five Years Meeting.

The considered conclusion to which we came was that unless the Society of Friends is to become "just another sect," the processes of Christian nurture among us must be re-vitalized. We must give more thought as to how a religious heritage is passed from generation to generation. If we do not look to these fountainheads of spiritual vitality, there will be no "message of Christ for *tomorrow* through Friends." Such a program will cost in dollars, in time, and in devotion to Christ, but we cannot survive without it.

ATTENTION YOUNGER MEN!

Younger men facing the possibility of being drafted may confer with the American Friends Service Committee. Alternative Service openings may be possible in the case of Conscientious Objectors. Young men interested in attending cattle shipments to Europe should write the Brethren Service Committee, Elgin, Illinois. Farm experience is useful but not required. They will be paid $150 for the trip which lasts six to nine weeks. Freedom at port is allowed.

On The Starvation Front

With the Service Committee

Sixteen Christian denominations contributed approximately $160,000 during 1945, to the relief work of the American Friends Service Committee. Of the total money received and spent by the Service Committee for all departments, about eighty per cent comes from non-Friends. Nearly $3,500,000 was received in 1945.

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In Vienna, Austria, 1,500,000 people are living without heat and in partly ruined buildings. An initial $150,000 started a child-feeding program there by Friends. The first team of six workers is on the way.

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In *Italy*, materials needed for home construction are being transported in one province. There are one car and five trucks in use. Shelter for one thousand persons has been so far provided through this service.

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The work in *Spain* is mainly for displaced people. The office maintained by the AFSC and five other agencies has come to be known as an "Embassy for the Stateless." About $55,000 is being spent there this year.

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Refugees are being aided in *Switzerland* with gifts of clothing and financial aid. The cost in 1946 will be about $17,300.

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To the end of 1945 about $6,000, has been granted to assist Friends in *Holland* with their work for refugee children. In addition, clothing has been shipped to them. Expansion of this service is anticipated in 1946.

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The China Convoy consisting of one hundred and thirty-nine Chinese, New Zealand, British, Canadian and American personnel is the chief channel of Friends service in China. The unit has about fifty-six trucks. Twenty-five of them are new (1941) Dodges supplied by the American Red Cross. The trucks carry medical supplies for the Chinese Red Cross, National Health Administration, mission and other hospitals. Five medical teams are engaged in rehabilitating hospitals. A group of medical mechanics repair and improvise all kinds of hospital equipment. The budget of $250,000 is largely supplied by United China Relief.

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In India, British and American Friends, drawing their large-scale famine relief to a close, plan to continue a rehabilitation program in Bengal that will help impoverished villagers to earn a livelihood through new crafts and skills. Friends Service Council has assumed responsibility for the British part of the work.

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Six hundred and seven transfers of money by friends of European families who live in this country were made, totalling $33,491 through the Service Committee.

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British Friends are sending a team of six persons with two trucks into *Poland* and some supplies of food and clothing. They plan to establish canteens and clothing centers at the universities to combat wide-spread tuberculosis. American representatives may later join this team. An initial $100,000 has been authorized and twenty-five tons of clothing assigned to this work as well as supplies of food.

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The American Council of Voluntary Agencies is setting up a central clearing office to negotiate relief projects for *Germany*. Two AFSC men have visited Germany, in a team of six, to study possible service there. In cooperation with English and German Friends, it is hoped that rest homes for Germans and others from concentration camps may be a part of a relief program. Feeding of children is also a service that the Service Committee would anticipate.

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Pending permission to work in the American Zone, the Service Committee is purchasing $100,000 worth of food and clothing in Sweden, which will be distributed in the British Zone through the British Red Cross. Eleven teams of British Friends (FAU and FRS) working with the British Red Cross will be largely responsible for the distribution of these supplies.

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During 1945, there were two hundred and eighty-two tons of clothing shipped, slightly less than one million garments. The estimated value of gifts in kind for 1945 is $440,000. One hundred and eighty-six tons were planned for shipment shortly after January first.

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Six American workers are in *Finland* administering a program of relief. It calls for an expenditure of $369,250 to the end of 1946. Shoes, soap, pork, milk, sugar, clothing and vitamin tablets are being dispensed. Finnish Americans are the largest supporters of this program. The Church Committee on Overseas Relief and Reconstruction also made a generous contribution.

* * * *

Through the relief agency of French Friends, "Secours Quaker," British and American Friends extend aid in France. Transportation of relief supplies as well as distribution of food and clothing is a part of this service. Prisons and hospitals are being visited and relief extended. The program is carried on in cooperation with the French national relief agency, Entr' Aide Francaise.

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The situation in *Japan* is being closely watched with a view to service there as the way may open. Through correspondence the activities of Japanese Friends are followed. The type of program for possible service is under consideration.

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The total relief and reconstruction budget for 1946 is estimated at $2,372,360. Many of the projects of the AFSC are of an emergency character. Once other agencies are better able to carry on, Friends withdraw and look for other areas of tension or need.

ANNOUNCING A NEW PUBLICATION

The Church and Returning Conscientious Objectors by Dr Roy A. Burkhard, issued by the Committee on the Conscientious Objector and the Commission on the Churches' Ministry to Returning Service Men and Women of the Federal Council of the Churches of Christ in America is now off the press. This thirty-two page pamphlet is by the popular minister of First Community Church, Columbus, Ohio, whose book, *The Church and the Returning Soldier*, has been widely acclaimed.

Place your order now. Prices are $65 a thousand, $7 a hundred, 8½ cents on orders of ten to one hundred copies and ten cents for a single copy. All prices are postpaid. Order from Literature Department, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Christianity and Work is a study course in the Ethics of Occupations by Benson Y. Landis and James Myers, secretaries of the Federal Council of the Churches of Christ in America. This is a course of five lessons on What the Social Creeds Say; the Christian Professional and the Business Man; the Christian Farmer; the Christian Worker in Industry; and Ownership, Character and Christian Service.

Published by the Industrial Relations Division, Department of Christian Social Relations, the Federal Council of the Churches, 297 Fourth Avenue, New York 10, twenty-five cents per copy.

A friendship that makes the least noise is very often the most useful, for which reason I should prefer a prudent friend to a zealous one.—ADDISON.

FROM THE "KITCHEN UNIVERSITY"

Second Glance at Quaker Book

When I first read the brief review of the breezy autobiography, *Not By Might* by Sylvester Jones, my friend of fifty years save one, I knew I would read it with very special interest. Last year it was one of the twenty books which my wife and I read in "Our Kitchen University"—in which I wash dishes to pay tuition while Minnie reads; the books being chosen by turns.

The author's references to the "grasshopper year," to his life on a Kansas farm and the coming of a Friends Academy to the Tonganoxie community, parallel memories of my own life on a Kansas farm in another part of the same state.

The record of Sylvester and May Jones' varied missionary years in Cuba, which was opened up to the Protestant world only two years before they graduated from Penn College, awakened memory of a missionary talk which May gave in her student days. In this she referred to an early conception of a typical missionary as one walking on a hostile shore with a Bible under his arm and being eaten up by lions.

But the immediate purpose of these notes is not to review their seventeen years of Cuban experiences, with the vivid story of "Caught in an Insurrection" (Cuban), the "Visit to the Island Twenty Years Later," or the story of Sylvester's relief mission for the American Friends Service Committee into Spanish territory on both sides of the Civil War battle lines.

While all the above experiences are interesting and valuable my immediate purpose is to ask Friends to read or re-read the sixty-two page chapter, "*Too Old for the Draft: a Diary.*" This is a diary of the period from March 12 to October 25, 1941—days crucial for all American Friends. Here are intimate personal records of day by day visits to Friends' Meetings, personal interviews, committee and group conferences over the larger part of the American Friendly world. In addition, there are reports of conferences with the Brethren and the Mennonites, and with representatives of the over-all National Committee for Religious Objectors.

The above is my very tame description of those stirring and critical days when Friends' families, with young men of draft age, local Friends Meetings, Yearly Meetings, the Five Years Meeting Executives, and the American Friends Service Committee leaders were compelled to swift and crucial decisions as to how American Friends would meet the situation created by the Selective Service law and its more exacting and difficult administration.

All through this period, as a Friend residing outside the United States, I followed with deep interest and concern the news and the thought leadership about the vital issues raised by the draft, but not until I read Sylvester Jones' Diary of personal experiences and observations, with the vivid pictures of day by day events over large areas where the Friends were being tested as by fire, could I see clearly how the issues were being met. In a confessedly incomplete report, I have read that since those days eighty-five per cent of the American men Friends of draft age accepted military service, ten per cent went to camps, the remainder to prison or were classified as 1-A.O. What do these figures mean for our local Friends' Meetings today?

Now that the American Friends Service Committee has set March 1, 1946, as the date on which it will give up its administration of Civilian Public Service Camps, I find it helpful and stimulating to further thought and searching of heart to read and ponder the meaning of those day by day events recorded in Sylvester Jones' Diary, in the setting of the volume, *Not by Might.*

GILBERT BOWLES.

Honolulu.

LETTER FROM HOLLAND

The Secretary of the Friends World Committee, American Section, recently received the following letter from Robert J. Limburg. He was one of the four Friends from Holland at the Friends World Conference at Swarthmore in 1937.

Dear Friends: In answer to your letter this is to tell you that I did receive several packages from American Friends, and to thank you for all these good gifts, especially for the feelings of warm and affectionate friendship of which these packages were as many witnesses.

As you did already suggest, I shared their contents with several friends and acquaintances, as it was too much to use it all for myself. And one enjoys things more, too, when there is a possibility of sharing it with others.

You cannot imagine how fine it is to receive letters again from the outside world, and how terrible it was to be cut off for so long a time. This spiritual isolation was perhaps still worse than the material one however much suffering this caused in itself.

Up till now we do not know very much about what has been happening all that time abroad. And so you would render me a great service in sending me documents (papers, pamphlets and so on) from which I can learn something about your experiences during war-time and your plans and outlooks for the present.

I have been thinking often of those beautiful days at Swarthmore, 1937, and realized how we failed to find the word that spoke to the condition of the world at that time. Will we find it now? Very much will depend on that, I am sure. And I hope very sincerely you have already found it or at least are on the way of finding it.

I wonder whether you have any news about the foreign Friends who attended the World Conference, especially those who lived in the territories where the war raged. Did you hear something about Andrianaly from Madagascar, and from our Chinese and Japanese Friends? How do the latter manage at all in the present time?

From Manfred Pollatz at Haarlem I am getting news now and then about German Friends. He is in touch now with several of them and is publishing their addresses.

As to myself, I have no reason for complaint. I had no special difficulties during the war; in the places where I was living there was no fighting (only some bombing, but one gets accustomed to that!) and fortunately the Germans did not get me for their Arbeitseinsatz.

But now I am going to stop. As I said already: I am thankful for the food packages, but they made me only the more hungry for news concerning the senders!

Yours sincerely,

R. J. Limburg Azn.
Celebesstraat 65
's Gravenhage.
The Hague

Names and addresses of other Friends in the "occupied" and "enemy" countries will appear in the March issue of *Friends World News.*

LIQUOR BALANCE SHEET

The whole problem of drinking becomes more serious when we observe the shocking spectacle of the rise in youth offenders during the war years. They are the ones who are now becoming the post-graduates of crime and are committing the more despicable offenses. The arrests of girls under eighteen years of age have increased one hundred and ninety-eight per cent since the last peacetime year of 1939, while arrests of boys under eighteen years of age have increased forty-eight per cent, seventy per cent for rape, thirty-nine per cent for robbery, seventy-two per cent for assault, fifty-five per cent for auto thefts, and one hundred and one per cent for drunkenness and driving while intoxicated.

J. Edgar Hoover, Head of the Federal Bureau of Investigation in a speech delivered December 10, at Miami, Florida, before the International Association of Chiefs of Police.

Address communications in this field to H. Millard Jones, 4614 Chicago Avenue, Minneapolis 7, Minnesota.

For Younger Young Friends

ARROWS

The children in the circle stand straight, their faces earnest. Each one wears pinned to his blouse a little pin. The pins are not all alike. Some wear an arrow that is broken, others wear crossed arrows and still others have one single straight arrow pinned to their sweaters and blouses.

They repeat together:

"Crossed arrows mean friendship, so I shall be friendly to the children of all races and creeds. Broken arrows mean peace, so I shall work for peace among the people of all the world. A good arrow goes straight to its mark, so I shall allow nothing to turn me aside from my purpose nor make me forget these promises."

Here at Fellowship House in Philadelphia children are learning to understand their neighbors and to live peaceably together.

Fellowship House where the "Arrows" meet stands in that part of the city where there are many people living closely together. There are colored and white Christians, Jews, Catholics, and Protestants, American and foreign born men and women and boys and girls. Because they do not all have the same ways of doing things and their ways seem strange to each other, because they do not all speak the same language and their skins are not all the same color, the people in this neighborhood do not always get along well with each other. Many times suspicious looks and careless words turn into street fights, stone throwing and real trouble.

But the children at Fellowship House, the children from this neighborhood are learning that every one is pretty much the same underneath and they are learning to understand each other and to love each other.

One of their projects was to borrow a hospital microscope and learn to make blood slides. They invited all the "Arrows" to come there and bring their friends. From the Bible they read, "God hath made of one blood all nations. . ." They then took a drop of blood from the fingers of a Japanese, a Negro, a white Christian girl and a Jewish boy. They put them under a microscope and invited the children to come and look at the blood smear. They discovered that science proves what the Bible says—color is only skin deep—blood is all the same —we are all brothers under the skin.

If you would like to know more about Fellowship House and "Arrows" write to Fellowship House, 1431 Brown Street, Philadelphia 30, Pennsylvania.

A. F. S. C. *Newsletter.*

SERVICE FOR YOUNG FRIENDS

A Report from Quaker Hill

Recently a conference call was issued to Friends interested in a permanent peacetime service for young Friends (See THE AMERICAN FRIEND, February 21, page 68). Consequently a meeting was held at Quaker Hill, March 2, to give the concern thorough consideration. The following Yearly Meetings were represented: Ohio Yearly Meeting (Independent), Ohio Yearly Meeting (Conservative), Wilmington, Indiana, Western, Philadelphia, New York, Iowa, North Carolina, and New England Yearly Meetings.

Chester Reagan, convener and chairman, outlined the principles which should underlie a possible program of service for Quaker youth. Out of discussion the following agreements were made. 1. Any planned service should help youth to a philosophy that roots in an inner experience of God and places Christian ethics at its very center. 2. It should emphasize that all useful living is service. 3. It should capture the imagination of youth with the opportunities for service near them. 4. It should integrate their lives with the regular activities of Friends' Meetings and agencies. 5. It was repeatedly stated that if such a plan is developed, it should not be for the purpose of providing an alternative to military service, but that such service should be planned whether or not peacetime military conscription is enacted. 6. It was also recognized that in some cases draft boards might, at the present time, allow participation in the plan as "alternative service," and that the Society of Friends cannot escape responsibility to young men who are thus faced with military conscription.

Any plan, as envisaged at the March 2 conference, would be wholly misunderstood if it is not interpreted as a positive and permanent acceptance of responsibility by the Society of Friends for youth and for Christian service through them to the world. It should be so positive, vital, and continuous in its nature that it does not serve as a "crisis project," but as the acceptance of an inescapable function in our day. We have been prone heretofore to wait until some social breakdown faces us and then plan to meet it. Instead of allowing circumstances to determine our response entirely, we must in some measure outflank the circumstances and move by principle rather than by expediency. This can save us from much of the embarrassment which a "bargaining" with Government requires, when we await crises before planning.

The fundamental issues of our time run deeply and cannot be met by temporizing efforts. Unless we can develop an on-going service, rooted in Christian experience and ideology, we shall find ourselves continually being forced into arrangements that are not well considered and are compromising. Furthermore, Young Friends are exposed to the broad patterns of service. Their decisions in time of war will more likely follow the Friendly conviction.

The group felt that the problem merited longer and more widespread consideration. A committee consisting of Chester Reagan, Charles Thomas, W. O. Mendenhall, Joseph Watkins, Samuel Levering, Charles Moreland, Lelia Marstaller, and Stanley Hamilton were appointed to continue and call such a meeting or meetings as might seem feasible. Friends who are concerned to share ideas may communicate with any or all of them.

E. T. E.

QUAKER HILL ACTIVITIES

During two months Quaker Hill has given hospitality to the following Friends' groups: Executive Committee of the Board of Missions, a Young People's Conference, The American Section of the World Committee, the Executive Committee of the Rural Life Association, and the Executive Committee of the Quaker Hill Association. This has included meals and over-night hospitality for a large number of Friends.

The staff of the Friends Central Offices, a conversation circle with Phillip Conard of the Service Committee staff and a self-help supper by the local Missionary Society of the Church of God are included.

Individual hospitality, aside from group meetings, has been given. This has included Elton Trueblood and family, Phillip Conard, Isaac Woodard of Indianapolis, John Griffith of Iowa, Kenneth Stevens and family of Penn College, Cecil Haworth of North Carolina, Ella Smart of Maine, Howard Cope and Seth Hinshaw of North Carolina, Helen Walker of California, James Furbay of Iowa, and Wilfred Reynolds of Evanston.

THE WEEK-END THAT WAS NOT LOST

The Flanner House Work Camp at Indianapolis is attracting students from near-by colleges for week-end work projects. Eight Earlham students with ten from Wooster (Ohio) attended on one week-end. Ohio is ahead of Indiana, to date, in attendance. This is in line with work projects also carried on in the Philadelphia area. Colleges and schools might well look increasingly to these projects which combine education with service.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

On Looking Into The Heavens

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,
What is man that thou art mindful of him? and the son of man that thou visitest him?

PSALMS 8:3-4.

* * * *

A great astronomer once remarked to a friend, "To the astronomer, man is an infinitesimal dot in an infinite universe!" "Ah," said his friend, "but man is still the astronomer."

HENRY C. LINK.

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What are ye, orbs?
The Words of God? the Scriptures of the skies?

P. J. BAILEY.

* * * *

The heavens declare the glory of God; and the firmament showeth his handiwork.
Day unto day uttereth speech and night unto night showeth knowledge.

PSALM 19:1-2.

* * * *

It is not accident that wherever we point the telescope we see beauty, that wherever we look with the microscope, there we find beauty. It beats in through every nook and cranny of the mighty world.

RUFUS M. JONES.

* * * *

O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee;
Inapprehensible, we clutch thee.

FRANCIS THOMPSON.

No one can deny the brightness of the planets and the stars of first magnitude, but the glory of the heavens is not in these alone, but also in the infinite number of tiny stars.

FRED TRITTON.

* * * *

What most impresses me is the deep silence of the universe with its unimaginable activity. I was recently hearing a distinguished man of science describing the wonders in the nebula of Andromeda —that faint mist of light in the depths of the firmament which the naked eye can sometimes detect — magnitudes so vast, forces so stupendous, operations so immense, and yet so minute, that thought simply staggers in the presence of them. . . . The facts of astronomy are so overwhelming, so stupefying, that there are moments when human speech is stricken dumb, and one is almost tempted to cry like a child in the dark. . . Verily, the highest cannot be spoken; the mere vastness of it completely baffles us. "The stars above us and the graves beneath us." Great God, what a Universe.

L. P. JACKS.

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When man's consciousness is restricted only to the immediate vicinity of his human self, the deeper roots of his nature do not find their permanent soil, his spirit is ever on the brink of starvation, and in the place of healthful strength he substitutes rounds of stimulation. Then it is the man misses his inner perspective and measures his greatness by its bulk and not by its vital link with the infinite,—judges his activity by its movement and not by the repose of perfection—the repose which is in the starry heavens, in the ever-flowing rhythmic dance of creation.

RABINDRANATH TAGORE.

Teach me your mood, O patient stars!
Who climb each night the ancient sky,
Leaving on space no shade, no scars,
No trace of age, no fear to die.

RALPH WALDO EMERSON.

* * * *

We thank Thee, O God, for the revelation of Thyself in the heavens. We thank Thee for the awe and wonder which they inspire. We marvel at their steadfastness. Help us to find our place, likewise, in Thy scheme of things. Help us to be steadfast and true. Help us to cultivate their calm and repose. For Jesus' sake. Amen.

ALL FLORIDA FRIENDS CONFERENCE

On second month 9, Florida Friends held the first annual gathering in four years in St. Petersburg, with one hundred and twenty-five persons present. Friends arrived from various points in the State, many of them being strangers to each other, but the hospitality of the St. Petersburg Friends, under the leadership of Helen Passmore and Ethel Nevling, soon merged the group into a homogeneous whole. A picnic was held at the rear of the meeting-house, following which a meeting for worship was held under the pine trees.

While nearly every one was middle-aged or over, it was a forward-looking group. Many participated in the vocal ministry. On the following day the regular meeting for worship was held with the largest attendance in the history of the Meeting. By and large, these occasional Florida meetings are a significant feature of modern Quaker effort. The relatively few Friends resident the year round in the various Quaker centers, have rich possibilities open to them, more apparent perhaps to the transient guests than to themselves. The revival of the annual All Florida Friends Conference is a happy augury.

MEMORY BOOK

I did not keep a memory book of Guilford,
But I shall not forget these many things—
The winter wheat that makes an emerald carpet,
And how the tattered oak-leaf cluster clings;
The flock of robins journeying to New England;
The blossoms on the new magnolia tree;
The peace and beauty of the cloistered garden;
The mockingbird's progressive symphony;
The quiet coolness of the sunset shadows;
The joyous friendship that each new day brings,—
I did not keep a memory book of Guilford,
But I shall not forget these many things.

DOROTHY GARDYNE DIMMOCK.

HOUSES ON THE HILLS

A winter wind is like a ghost
That passes barricades at will—
And winds are colder when they find
A house that stands on top a hill.

Men wonder why New England folk
A hundred years or more ago
Were bound to haul their hearts up hill,
When life is easier down below.

But I have heard the south wind touch
The purple lilacs next a door
Where all the earth was new and green,
And every mile reached one mile more.

ARTHUR R. MACDOUGALL, JR.

MACHADO MEMORIAL CHAPEL

Served by a Friends' Minister

This is truly a modern church in an ancient setting because "Machado Memorial Chapel," more often known as Old San Diego Community Church, is just that. Henry Delano Fitch, reputedly a Quaker, was said to be one of the first Protestants of San Diego, about the period of 1826. Since then efforts to organize a Protestant church in old San Diego, which is the old section of the city of San Diego and sometimes known as Old Town, go back as far as 1846. It was not until April 2, 1942, that the Old San Diego Community Church was formed with thirty-four charter members. Through the offices of a friend, "Casa de Machado" was secured, this being one of the earliest of the old adobes built by Jose Manuel Machado. He was a contemporary of Father Serra, the great Franciscan missionary, who founded a chain of twenty-two Franciscan missions in California, the first being Mission San Diego de Alcala.

The chapel serves a large unchurched area; it faces the old San Diego Plaza, and because of its adobe construction, seems more Catholic than Protestant in architecture. A large stained-glass window, circular topped and rectangular, by the choir loft, is of domestic glass. It is planned to replace this with a four-foot circular window of cathedral glass, with the head of Christ in the center. It will be dedicated to the memory of Father Junipero Serra. A small back window is said to be the only one memorializing Cabrillo, who discovered San Diego bay fifty years after Columbus discovered the eastern shores of this continent. Another window is being made for that side, to be displayed by Christmas, 1947, commemorating Corporal Jose Manuel Machado, who came here in 1782, building this house and three others early in 1800. Joseph S. Fox, the pastor and a Friend, says that this window is a gift of a couple whose domestic happiness he was able to rescue, and to help spiritually. On the other side of the chapel by the pulpit, another window is planned in memory or Maria Machado De Silvas, to whom this house was given by her father as a wedding dowry in 1830.

On a recent trip to San Diego, we visited the church at a time when Clarence Yarrow, director of the CPS camp at Glendora, California, and Esther Haworth, a Friend of Pasadena, were to speak. Joseph Fox laughingly told us that someone had asked him if Clarence Darrow, noted criminal lawyer, and Rita Haworth, the actress, were speaking, thus giving another indication of the need of community education through the church.

COMMUNITY CHURCH ANSWERS NEED

The following is quoted from a little booklet called *A Short Outline of the History and Principles of the Old San Diego Community Church.* Because different Protestant denominations had tried, but without success, to establish a church in Old San Diego, the residents sought for someone to organize a community church to minister to all denominations. On April, 1941, they asked Joseph S. Fox, a Friends' minister, to see what he could do to help. The Old San Diego Community Church is the result.

"During the four years that have elapsed since that time, much has been learned by the trial and error method. The church is a non-profit California corporation, which is governed by a board of trustees, definitely committed to refrain from organic connection with any one denomination, to guard strenuously against becoming still another denomination, and to minister to people of all denominational faiths without proselyting or destroying their denominational preferences. The church is therefore not undenominational, non-denominational, anti-denominational, but rather multi-denominational." Further it states that "to be a united church, ministering to many sects, it is necessary to stand solidly on the basic truths of Christendom; to remain a united church it is equally necessary to avoid all factors upon which the church has divided."

For those who are interested in a multi-denominational church, Joseph Fox has written an interesting document which covers the ritual used, and which seems to have succeeded over a period of four years.

In this brief picture, we have tried to tell something of a rather unique experiment. We feel the minister is bringing some of his Quaker heritage to bear on a community need. In the prologue of the booklet, we have this sentence, "Protestantism divided has only a divided influence. A concern is often expressed that unless there is a rebirth, a new spiritual undergirding for Christian unity, we shall drift into new 'Dark Ages.' There is nothing powerless or out-dated in the Christian faith; the church is still God's divine institution; it is the human administration that needs prayerful assistance."

May we not say the same of Quakerism? Quakerism divided has only a divided influence. In this little adobe chapel in old San Diego, seed is being sown to life eternal. Good Quakers may not be sprouting, but certainly good Christians are.

JOHN W. DORLAND.

IN MEMORIAM HARLEY M. MOORE

Harley M. Moore was born in 1872, near Westfield, Indiana, the son of Joseph and Rachael Moore. After graduating from high school there, he with his family moved to Iowa, where in 1896, he was recorded a minister of the gospel in the Society of Friends. Six years later he was united in marriage with Edith Harris. He served the church, of which he was a birthright member, in pastorates in Iowa, Ohio, and Nebraska. In 1909, the family moved to California, where he served as pastor at El Modena, Denair, East Whittier and Yorba Linda, where he was pastor at the time of his death. The meetinghouse at East Whittier was built during his twelve-year pastorate there.

For seven years he was superintendent of California Yearly Meeting, and his ministry was characterized by personal devotion, prayerful dependence upon God for guidance and wise and timely counsel when the Meetings appealed to him for solution of their problems. When he retired from that office a unanimous standing vote of appreciation was given him by the Yearly Meeting and the minutes of 1943 record this word: "California Yearly Meeting owes Harley M. Moore a debt of gratitude for his faithful service in our midst. For seven years his ministry has been characterized by a high measure of personal devotion, by prayerful guidance, by wise and timely counsel when the various Meetings have appealed to him for help in the solution of their problems or for suggestions when changes in pastoral leadership seemed desirable. His preaching of the Word has been spiritual, evangelistic, earnest and effective. His life among us has been an example of unassuming attention to the exacting duties of an office that involved constant claims upon his time and strength."

Besides the wife, he is survived by four daughters, Mrs. John Helton, Mrs. Homer Sharpless, Mrs. Davis Woodward, Winifred Moore, and six grandchildren. Services were conducted at East Whittier by R. Ernest Lamb and Harold E. Walker, on February 21.

When one errs so seemingly little as to trip a fellow participant in a ball game, that one has done injury to his own Christian life. By wilfully interrupting the even flow of his communication with his fellow man, he has thereby done injury to his own communication with his God. He alone can reinstate that communication between himself and his fellow man and between himself and God. That reinstatement can be accomplished because we serve a forgiving and merciful God.

From *ICRE sessions..*

Book Reviews

MEDITATIONS FOR MEN
BY DAVID RUSSELL
Abington Cokesbury Press,
Nashville, Tennessee, 431 pp., price $1.00

For one who desires to be led into a meditation of some simple but practical truths of the Christian life, here is a daily devotional book that will certainly meet that requirement. Daniel Russell, a Presbyterian minister, has given us some wonderful thoughts—short, pointed and full of suggestions. For one who wants something at the beginning of the day to stimulate devotional thought, I have found this book to be just that. It is excellent for the man who works at a desk, as the title suggests. Almost every subject on which one might want help can be found here. He freely uses the Scripture in developing these daily readings. His guide for special days and occasions is very helpful. I have found it to be a good devotional book.

WILLIAM LEWIS.

* * * *

The Department of Research and Education of the Federal Council of Churches has started a study of *Christianity and the Economic Order.* The first study is now off the press under date of February 23 at the price of ten cents. It is a very responsible presentation and merits the study of interested persons. They welcome criticisms and reactions. Order from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

* * * *

Friends interested in the history of the Whitewater Valley in Indiana may purchase *Whitewater Valley — Quaker Stronghold of the West* by Bernard Knollenberg. It is produced under the auspices of the Indiana Historical Society. It may be purchased at seventy-five cents from them, at Indianapolis, Indiana. A review will be forthcoming later.

THE "SPEAKS" SERIES

Leonard S. Kenworthy, CPS assignee and well-known younger Friend, has contributed well to the Society of Friends and to others through a series of pamphlets, giving quotations from historic persons.

Recently he has added to this series with pamphlet quotations on Goethe, Emerson, Gibran, Rowntree and Schweitzer. He has been assisted in this later set of pamphlets by Dorothy Lloyd Gilbert, Hans Buchinger and Robert Berquist.

These may be ordered at five cents each, $1.50 for fifty, and $2.75 per hundred, from Leonard S. Kenworthy, Fairmount, Indiana.

NEW BOOK APPEARING

Levi Rees, Friends' minister born at Vermilion Grove, Illinois, at the middle of the last century, is hero of a coming book, *The Good Crop,* selected chapters from which have appeared in the Methodist *Classmate,* in *Our Young People* of the Church of the Brethren and in other publications. Some of his pastorates were at Watseka, Illinois, Indianapolis and Thorntown, Indiana, and Whittier, California. Elizabeth H. Emerson, Las Vegas, New Mexico, is author of this book, which will include material regarding Levi's nephew, Russell E. Rees, who in March began his sixth year as recorded minister of Chicago Meeting. Max Rees, son of Russell, is at Earlham college in preparation for the Friends' ministry.

A QUAKER MILLER REPLIES
AN OPEN LETTER

Mr. E. Worth Higgins, Managing Editor,
The United States News

Your favor of the 7th at hand. As I am answering this letter promptly, do not think it necessary to either wire or send special delivery.

I am in a rather peculiar position, as in an official capacity I am a director of the Millers' National Federation and also Chairman of the Advisory Committee of the Flour Milling Industry Section of the OPA. As an individual I am a member of the Society of Friends and have supported the American Friends Service Committee in their relief program for the feeding of Europe. As I may vary in my views, therefore, from the majority of millers, I should not want to be quoted except as an individual without my official capacities.

Personally, I feel that those of us here in the United States who are able to do so should support President Truman's humanitarian effort to endeavor at least to feed the women and children of Europe, first our allies, but not to the total exclusion of our former enemies.

Earlier there was a tremendous amount of wheat used for distilling purposes and for mixtures in commercial feeds in the process of their manufacture. This was on account of the inability to get corn. The situation should have been corrected sometime ago. It may now be too late. The feeding of starving people in Europe should come first.

I do not believe the millers in general would resist President Truman's objective of saving wheat in domestic channels now that the acute shortage has developed, but the millers' thought would be, if possible, to develop a plan whereby the complicated problem of manufacturing dark flour, or what is called eighty per cent extraction from wheat, could be averted. Other things, as well as the shortage of wheat and corn, enter into the picture, viz: shortage of empty cars, too few locomotives to move the loads, and the complication of strikes interfering with the work at terminals and also in obtaining and loading ships to carry the products abroad.

Very truly yours,
ISAAC E. WOODARD.

ENDLESS VENGEANCE

Exclusive to seven American journals, including THE AMERICAN FRIEND.
By ROBERT ROOT

One of the keenest questions facing the Christian conscience in Czechoslovakia is that of the treatment of the German-speaking minority population. In the Sudetenland, I saw many of these people, wearing white armbands, as the Jews had worn yellow bands before them. I learned that also, like the Jews, they are forced to try to live on rations only about half as nourishing as the limited Czech rations. It is expected that some three million of them will have to leave the country for an uncertain future in Germany. What about the Christians and these people, many of whom are good Catholics and Lutherans?

A Prague manufacturer, who had been operating a former German factory for the Czech government and who is an active Protestant layman, gave me his impressions of the Sudetenland. The Czechs tended to treat the German minority as they had seen the Nazi occupiers treat their countrymen, he said. If a family decides to accept deportation voluntarily, it can get a regular rail ticket and provide for transportation of certain personal goods. However, he said that if it awaits compulsory deportation, the Czech police may come in the middle of the night and make it leave in wagons with only what the members can carry.

This man was typical of that mixture of human resentment and Christian tenderness which is common in so many of us today. Like almost all the Protestant leaders, he said he knew the Germans—that they had been disloyal to the Czech republic, that they could never again be trusted, that they must go. And yet he didn't feel right about it all sometimes. He said, for example:

"I don't like it when I see street cars refuse to pick up old German people. But it is something like you have in the United States. I remember once in Niagara I got out of a street car to let a Negress in, and the others looked at me as if I had done something very wrong. Once I remonstrated in the same way here about an old German man. But always the answer when you want to be kind is, 'What would they do if they were in our place?' "

Forum

WOULD AID C.P.S. MEN

Editor, THE AMERICAN FRIEND:

Observation indicates that now is the proper time to seek and secure scholarships for CPS men. Many persons and institutions in our country are scholarship conscious. Scores of colleges and universities are enjoying the greatest bonanza of tuitions, paid students, they have ever experienced. Dozens of educational institutions have admitted more veterans the second semester this year than they ever have admitted as their whole freshman class before. They know that they will be paid one hundred per cent of all tuition costs for them. Such a condition can never occur in an ordinary civilian class as there are always some scholarship grants and some poor bills. Therefore colleges and universities have scholarships to give to civilian students, and persons of influence should ask that some of them be granted to CPS men.

It was my privilege to make this request of one educator of influence in a large denomination recently. This man is the head of the association of colleges of his religious organization. This association has over fifty members. He said that he would make scholarships available to CPS men in the college of which he is president. He also said that he would write to every other college president in his denomination, suggesting that such action be taken in other colleges. He further stated that he would ask the central educational board of his denomination to make some scholarships available for CPS men. If fifty educators among Friends, Brethren, and Mennonites would see one or two prominent educators in other church groups, I believe that several hundred scholarships would be forthcoming.

There are two reasons why not all the CPS men, or even a majority of them should go to college to the schools belonging to the three pacifist groups. First, those three churches should not have to carry the necessarily large scholarship load. Second, the schools of other denominations need these men.

CPS men need the opportunities of educational institutions. Schools need the CPS men. There is no way for the Government to pay for their education as it is now doing for thousands of men and women who were in the armed forces. The time is ripe for concerned persons to seek both scholarship help and job training opportunities for CPS men.

LUTHER WARREN.

1606 South Arch Avenue
Alliance, Ohio.

AGREES ON PEACE

Editor, THE AMERICAN FRIEND:

In THE AMERICAN FRIEND of February 7, Richard R. Wood wrote concerning the Quaker peace testimony. Probably the most controversial issue with which he dealt was the one on the relation of pacifists to world organization. I should like to express my belief that the position which he took is in strict accord with the attitude of the early Friends. They recognized that the world is imperfect and that society is not ready to live according to the standards which Quakers hold and should practice. Therefore the Friends could sometimes approve of actions and decisions of others of which they could not approve for themselves. They approved of such imperfect conduct, not because they accepted such conduct as a desirable norm, but because they did see clearly that it was the best of possible choices open to a person not spiritually qualified for a higher choice. Early Friends knew that life is a matter of growth and development and that people must act and live according to that stage of development which they have reached at any given time.

Applied to our world situation, this means that a Quaker can recognize the imperfection in the United Nations Organization and still approve of an attempt to cooperate with it. It is my personal belief that this approval can extend to the acceptance of the International Police Force necessary to make such an organization effective.

CECIL E. HINSHAW.

Oskaloosa, Iowa.

TESTIMONY—PRACTICAL!

Editor, THE AMERICAN FRIEND:

I agree with all that Richard Wood says in "The Quaker Peace Testimony, What is it?" in the February 7 issue of THE AMERICAN FRIEND. He stresses again, as Carl Heath and others have done, that the Friends' peace testimony has two equally vital parts. The first is that deep, personal experience of God as love which expresses itself in Christ-like living. All men are brothers. We cannot kill or injure any man, but always love and help. The second part is dedication to building a world of peace. God's laws must be built into our nation's policies, and into relations between peoples. Law and government must replace war.

One comment on Richard Wood's references to law and world organization—while we should support the United Nations Organization, we must recognize that it does not and cannot establish world law. Effective law must apply to individuals. The UNO can only make recommendations to governments. Enforcement of such recommendations against nations such as Russia and the United States, in the atomic age, obviously is impractical to say the least! We must go beyond the UNO to a federal world government making and applying laws to individuals before peace is likely.

A question which deserves broader treatment than can be given here is "The Quaker Peace Testimony, *where* is it?" Is it not true, unfortunately, that relatively few Friends do much about *either* part of our peace testimony? Only a minority of Friends refuse military service. All too few Friends, both pacifists and non-pacifists, show much positive love for their fellow men or willingness to work, constructively for peace.

The unpleasant truth, apparently, is that for most Friends, both pacifist and non-pacifist, the Quaker peace testimony is a tradition, and not a vital experience which changes our lives and transforms us into flaming apostles of the Prince of Peace. In the present crisis when another war, now in the making, may destroy most of Christendom, each Friend must rise to the challenge to strengthen *both* parts of our historic peace testimony.

SAMUEL R. LEVERING.

Ararat, Virginia.

C. O.'s PAY $2,222,802

Canada's ten thousand conscientious objectors, most of them working on farms, have built up a fund of $2,222,802 for the Canadian Red Cross.

Indications are that the fund will be further increased before the objectors are discharged from government control. Just when that will be has not yet been determined, but Labor Minister Mitchell said recently the plan would be continued until the "last soldier" has returned from overseas.

The plan of having objectors make contributions to the Red Cross was evolved early in the war, when officials were anxious to use them to relieve farm labor shortage, but felt they should not receive the full pay given ordinary farm workers. The men were allowed to leave alternative service work camps to take farm jobs if they agreed to donate part of their earnings to the fund.

CONTRIBUTORS

DOROTHY GARDYNE DIMMOCK — Falmouth, Massachusetts.

JOHN W. DORLAND—485 East Orange Grove Avenue, Pasadena, California.

ARTHUR R. MACDOUGALL, JR. — Bingham, Maine.

ROBERT B. SHATTUCK—Joint Sectretary for the Peace Board of the Five Years Meeting and Civilian Public Service, 101 South Eighth Street, Richmond, Indiana.

QUAKERDOM · AT · LARGE

Indians, Negroes and white men are included on an ex-service men's club at the Kickapoo Mission in Oklahoma. Ralph Galt and Robert Downs have been helping to set up the organization.

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In the interests of certain church concerns a delegation of Canadian churchmen recently called on Mackenzie King, Prime Minister. Fred Haslam represented Friends in the delegation.

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A chorus of ninety-five voices, including William Penn College, Keltzing College, and Oskaloosa citizens, will sing the second half of Handel's Messiah in Spencer Memorial Chapel at William Penn College during Holy Week.

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Wilmot Jones, headmaster of Wilmington, Delaware, Friends School, has accepted appointment to visit European schools this spring and summer for the AFSC overseas school-sponsoring program.

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Three Ethiopian girls, Coptic Christians, are attending our Friends' Girls' School at Ram Allah, Palestine. The Ethiopian Consul shares responsibility for them. They will eventually return to their own country as teachers, nurses, or social workers.

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William Penn College will conduct a Youth Conference on World Affairs, July 1-7, for high school age young people. Dr. Paul Miller of the Department of History is directing the plans and Eleanor Zelliot, Penn student, is chairman of the conference committee.

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Charles O. Whitely is playing a practical role in the work of the Osage Indian Mission, Oklahoma. Recently he assisted a young Indian farmer in securing a horse and testing out the team for work. What is the "horsepower" of a good mission?

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Helen Ford of our mission in Kenya Colony reports an encouraging development in leadership by African women. There are three outstanding women ministers in the Kaimosi area. More encouraging still is the development of Christian home life through the progress of women members.

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E. Daryl Kent, assistant professor in religion and Biblical literature, a recorded minister in North Carolina Yearly Meeting, but formerly of Glen Falls, New York, was instrumental in the naming of Guilford College in a bequest of the late T. Troll Rees, which is expected to amount to approximately $50,000.

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Earl A. Rogers, M. D., a graduate of Nebraska Central College with the Class of 1931 and the College of Medicine of the University of Nebraska, has recently returned to the Department of Health of the State of Nebraska and to his former position as Director of the Tuberculosis survey.

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Howard B. Dooley, who graduated at Nebraska Central College with the Class of 1939, has recently entered upon his work as Protestant Chaplain of the well-known Father Flanagan's Boys' Home at Boystown, Nebr. He has also entered the Graduate School of Creighton University at Omaha to work toward his Master's Degree.

* * * *

Whittier College has completed its annual religious emphasis week, the leader having been Dr. Vere V. Loper, pastor of the First Congregational Church of Berkeley. Dr. Loper is an expert in counseling. He spoke daily to a convocation of the faculty and student body and met with campus organizations in informal meetings, as well as being available for individual conferences.

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A regional rural life conference at William Penn College, Oskaloosa, Iowa, was held March 14-15. Brethren, Friends and Mennonites in the area participated. All members of the Rural Life Association were welcomed. The theme was "Rural People and Reconstruction." President Cecil Hinshaw presided and Professor Edward K. Ziegler of Manchester College, and Stanley Hamilton were among the discussion leaders.

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This year the Iowa State Department of Health has cooperated in furnishing representatives from different departments of their work to speak to interested groups at William Penn College on various phases of health. The most recent lecture in the series was given by Dr. L. H. Flancher, Director of the Division of Tuberculosis Control, who explained what Iowa is doing to eradicate this dread disease.

* * * *

An Iowa Friend is looking for a Quaker farmer to rent a one hundred and forty-nine acre Iowa farm on shares. She states that the renter must be not only a good farmer but an asset to Cedar Creek Friends' church and community. He may be an ex-service man, a CPS man, or neither, but "it is important that he believe in the Society of Friends and in farming as a way of life."

* * * *

Dr. Golden B. Darby, Consultant Director of Southside Community Committee, Chicago, and assistant superintendent of the Division of Delinquency Prevention, Illinois Department of Public Welfare, spent February 22 on the campus of William Penn College. He spoke at Chapel and in some of the classes, where he explained the nature and importance of this welfare work. His visit was valuable in creating better interracial understanding and appreciation.

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Friends Center in Seattle assumed the chief responsibility for student work parties which went into the community each Saturday, under the joint sponsorship of International Students House and with the indispensable services of Floyd Schmoe in contacting the Japanese-American families. They have invested seventy man days in the last three months in fixing up three hostels for temporary shelter to returning families, and in helping several families rehabilitate their own homes.

NEWS OF OUR MEETINGS

The Indianola, Iowa, Friends church burned to the ground December 16. Plans are already well under way for construction of a new building. The news came in late.

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Virginia Quarterly Meeting of Baltimore Yearly Meeting sponsored a "Preaching Mission," March 1-14. The theme was "The Road to Certainty." James A. Coney of New England Yearly Meeting, Harold N. Tollefson and James R. Stein were the speakers.

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The Missions Committee of Wilmington Monthly Meeting were responsible for a dinner meeting, following which Dr. A. A. Bond addressed the group on Friends' work in Africa. One hundred and nine persons were present. Dr. Bond also spoke before the Rotary Club and the Business and Professional Women's Club while in Wilmington. At the close of Dr. Bond's address before the latter club, Dr. Elizabeth Shrieves, just retired from medical practice, invited him to visit her office and make a choice of instruments and medical supplies that might be of use on the field. This gracious offer resulted,

according to the local press, in several hundred dollars worth of material being contributed to this work.

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The Friends Meeting at West Branch, Iowa, welcomed back the boys returning from service, on the evening of February 20, with a social time in the church parlors. Godspeed was also given those families who are leaving for other fields. Following a bounteous dinner, a few words of greeting were offered by Ed Hollingsworth and an expression of good wishes to the departing ones was given by Tom Davis. The remainder of the evening was spent in contests.

* * * *

"First Friends at New Garden in North Carolina" is the title of a historical article by Dorothy Lloyd Gilbert in the Bulletin of the Friends Historical Association. Friends may find it in a library or order it for one dollar from Friends Historical Association, Haverford, Pa. It is a delightful, running story of the Quakers in that area and is written in the clear, enlisting style characteristic of the writing of Dorothy Lloyd Gilbert.

* * * *

Jonesboro, Indiana, Friends were strengthened by the heartsearching messages brought to them nightly by William J. Sayers during the week of February 17 to 24. The meetings were unusually well attended, not only by members of the Meeting, but also by members from neighboring churches. Stewardship month was stressed in the Sabbath School by talks to adults by the Stewardship Chairman and in the meeting for worship through sermons by Delmar Mock. The Meeting is now sponsoring a heifer project through the Sabbath School.

* * * *

Ackworth Quarterly Meeting met at Indianola on February 16 and 17, being held in the Methodist church because of the Friends meetinghouse having burned. In the Ministry and Oversight Meeting, the work of the Service Committee was discussed and many felt that there should be more spiritual emphasis and the Clerk was instructed to write the Mission Board to investigate the possibility of sending missionaries to European countries. Charles Beals was present and spoke inspiringly on Saturday and Sunday mornings. In the young people's meeting on Sunday afternoon, Everett Davis, pastor at Ackworth, challenged the youth to enter actively into Christian service. He reviewed the book, *Modern Man is Obsolete.*

* * * *

Members of the evening missionary circle of the Whittier Friends church were guests of East Whittier Women's Missionary Society on February 26 in the social hall. Fred and Mary Gavitt told of their recent visit to Friends' mission in Guatemala, C. A., showing slides. While in that country, he installed a system of sewers and excavated a well for the mission. About fifty men enjoyed a brotherhood dinner at which R. Ernest Lamb and Glen Switzer spoke on the work of the Men's Extension Movement of California Yearly Meeting. Nearly twenty-five from this Meeting were in attendance at the mid-year conference at Long Beach, and a bus load of fifty persons attended the closing session on Sunday evening. An all-church birthday party was held on February 22 in the social hall. Each organization in the church was responsible for a part in the program. Ashton Otis showed colored movies taken in the East last fall.

* * * *

The month of February was one of activity in Cincinnati Meeting. On February 1, those Friends who had served on the Hostel Committee during the three years in which the Service Committee operated a hostel for relocating Japanese Americans in Cincinnati, were among the guests at an appreciation dinner given by the Nisei, who term themselves, "Resettlers." On February 21, a number of Friends attended the interracial dinner. This is an annual affair which has grown from a mere handful eight years ago to this year's very successful dinner at which about a thousand guests of several races were served at one of Cincinnati's best hotels.

On February 28, Irma Berry, a member of the Meeting, was installed as president of the Cincinnati Council of Church Women. There were several interesting guest speakers at the morning worship service: Raymond Chapman of Zenia, Ohio; Hilda Koch, a refugee from Germany; and Arnold Walker, who is head of the Department of Negro Welfare of the Cincinnati Community Chest.

* * * *

Salem Quarterly Meeting was held second month, 23 and 24, at Salem. The four Meetings represented, Stockport, Hickory Grove, Cedar Creek, and Salem, were glad to have the Yearly Meeting superintendent, Charles A. Beals, in their midst for the first time. The theme for the Saturday meeting of Ministry and Oversight was "The Removal of Fear in Minds and Hearts of People by the Power of Christ." The same theme was carried over into the worship service. Following a period of prayer, Bessie F. Collins, Quarterly Meeting superintendent, introduced Charles Beals who spoke helpfully. Following a cooperative basket dinner, the Saturday afternoon business session was conducted with Dewey Pickard presiding as Clerk. The juniors, under direction of Laura Nellis, assisted by Pearl Wicoff, take great interest in their own Quarterly Meeting. At the conclusion of the business session, Clinton Nellis, superintendent of religious education, ably presented Scripture and information showing the importance of religious education for the child. On Sunday morning, Charles Beals brought the message, using the text "God is a Spirit, and they that worship him must worship him in spirit and truth." The sessions were well attended and a fine spirit of fellowship prevailed. Word has since come of the sudden death of Clinton Nellis, pastor of Salem Meeting, which occurred at the Pastors' Short Course at Oskaloosa.

UNITED CHRISTIAN EDUCATION CONFERENCE

Those responsible for Christian education in forty denominations work together in the organization known as the International Council of Religious Education. The Five Years Meeting Board on Christian Education is a member of this group. Every year representatives of these forty groups gather for business and consultation, inviting in all those engaged in Christian education as their life work, as well as some lay workers. These Christian educators meet in groups according to interests, to share experiences and learn together. These groups are called Professional Advisory Sections: Children's Work, Youth Work, Adult Work, Weekday Religious Education, etc. There is a Lay Section also.

The annual meetings of the Council this year were held in Columbus, Ohio, at the Deshler Wallick Hotel, February 10 to 15. (This hotel should be patronized by Friends because it entertains Negro guests and that's why the Council met there). Some of the Friends in attendance were: Charles F. Thomas, Percy M. Thomas, James R. Furbay, Mildred H. Rains, Vesta J. Stanfield, Lillian White Shepard, Bruce Hadley, Herbert Huffman, George Corwin, and Vesta Haines.

On Sunday evening, February 10, all groups met together in a large public meeting addressed by Harold Stassen, president of the International Council of Religious Education. On Monday evening, February 11, Luther Weigle, chairman of the committee on translating the Bible, presented the Revised Standard Version of the New Testament to Harold Stassen, chairman of the Council. This was a dramatic meeting. Officials of the Council and representatives of the church boards formed a gowned procession for the occasion. Charles F. Thomas was a part of this. The next morning the news boys on Columbus streets were shouting "All about the new Bible! Pictures of the presentation of the new Bible!" This was truly an historic occasion.

PAUL J. FURNAS TO EARLHAM

The Earlham college Board of Trustees, announce that they have authorized the immediate construction of a new women's residence hall. They also authorized a ten per cent raise in faculty salaries, and the inauguration of a faculty retirement plan. They also made public the appointment of Paul J. Furnas, Philadelphia businessman, as comptroller, and immediate plans for the construction of a new president's home.

The ten per cent faculty raise is effective July 1, 1946. The faculty retirement plan involves a matching of funds by the faculty members and the college for the establishment of a retirement annuity. For members of the faculty near retirement age now, an extra payment will be made by the college, beginning with retirement, aimed at equalizing their retirement payments.

Paul J. Furnas, who graduated from Earlham in 1911, has been secretary-treasurer and director of the Sandura Company, Inc., and the Paulsboro Manufacturing Company, Philadelphia companies engaged in the manufacture of floor coverings, from 1918 to 1942. Since 1942, he has been executive secretary of the Civilian Public Service of the Society of Friends.

He was chairman of the Young Friends Movement from 1917 to 1919. He is at present chairman of the executive and finance committees of Westtown Friends School, Westtown, Pennsylvania, and is chairman of the board and a member of the finance committee of Pendle Hill, Quaker Center near Philadelphia. Paul Furnas' father and mother, William and Deborah Furnas, were superintendent and matron of Earlham in 1902-1907 and 1909-1911. His brother, Phillip Furnas, was assistant professor of English at Earlham from 1917 to 1925.

Paul and Elizabeth Furnas will move to Richmond with their family this summer. They have five children, the oldest of whom, Deborah, is now a sophomore at Earlham. His appointment is effective July 1, 1946. Earlham has been without a regular business manager since March, 1945, when V. F. Binford, former business manager, resigned.

In authorizing the immediate construction of a new women's residence hall, the Board of Trustees decided to start the dormitory as soon as possible from funds already available, despite increased building costs. Although the goal of $225,000 in the 1942 dormitory campaign was over-subscribed, that sum is not now sufficient to complete the building, due to the increased costs.

The new president's home will be located on the northeast corner of the campus, about two hundred feet from National Road West, and facing South West 7th Street. It will be patterned after Earlham's ancestral home, the historic Earlham Hall at Norwich, England. Construction on the home will begin as soon as possible.

APPEAL FOR GERMANY TO AMERICAN FRIENDS EVERYWHERE

As a group of Friends that have worked at various times in Germany, we are deeply troubled by the present devastation in Central Europe. Friends especially are involved in Germany's present condition. Since the days of the child feeding following World War I we have been looked upon by many Germans as the group best able to understand and minister to their suffering. Today, therefore, we find ourselves particularly obligated to consider in a spirit of real humility and contrition our relations to this prostrate people.

That Americans are aware of their responsibility for material relief is evidenced by the wide-spread approval and response following the American Friends Service Committee's appeal entitled "If thine enemy hunger." But we believe that further education of public opinion is needed in regard to our government's policy towards Germany.

This country shares the responsibility with the other Allies for shaping the future course of this broken and conquered nation. Whether there is a rebirth of decent social conditions and democratic government there, accompanied by real goodwill, depends very largely on the American people.

We ask you to consider the following points carefully. They are important to stress in letters to your Congressmen and to the public press *now*, when you urge the study and implementation of a long-term policy for Germany beyond that already announced.

1. Prompt effort by the State Department to recruit and train personnel of high caliber for civilian control work in Germany. This will make possible the reduction of military control to a minimum.

2. Faithful fulfilment by the United States Government of all just commitments there.

3. Evidences by American officials of our sincere desire to use *all* Germans of goodwill in the reconstruction of their country. This will develop cooperative goodwill that only can supplant the bitterness and hate already too prevalent.

4. Restoration of communications through postal services to and from Germany and the United States. This can serve as evidence of our honest desire to reestablish good relations with our former enemies.

REBECCA BRADBEER,
MARY G. CARY,
ANNA C. BRINTON,
HOWARD H. BRINTON,
HOWARD W. ELKINTON,
KATHARINE W. ELKINTON,
D. ROBERT YARNALL,
ELIZABETH B. YARNALL.

OLNEY FRIENDS STUDENTS IN SEED PROJECT

At the Five Years Meeting sessions last October Stanley Hamilton, Executive Secretary of the Rural Life Association, spoke of the need in the immediate future of food for the destitute in Europe. He also mentioned the seed project of the Church of the Brethren by which they hoped to provide garden seeds for the coming growing season. The latter suggestion inspired the thought that here was something the students at the Friends Boarding School at Barnesville could do.

Some of the stores in Barnesville had a surplus of seeds for the season of 1945, but they could not be sold in the 1946 season without a retest to determine the germination. Because this retest is expensive on the scale that it would have to be done, these merchants agreed to let the students have all they had on hand.

Some of the seeds, when tested, proved to be of low germination percentage. Those testing above seventy per cent were saved for shipping abroad.

Three of the printing houses in Barnesville cooperated with the project by furnishing envelopes and labels in adequate amount. A committee of students chose a few words to express their purpose in the seed project and these were included on the label, "Some Seeds of Good Will for Our Friends."

Before packing, the seeds were fumigated to make sure that there were no insect pests in them. Over three thousand packets were prepared and shipped to the Brethren Service Committee, New Windsor, Maryland.

The varieties sent included radishes, lettuce, green beans, lima beans, turnips and tomatoes.

The students intend next season to save some seeds from their own garden and to collect again from the dealers in Barnesville any surplus they may have at the end of the selling season. It is believed that this is a project which can be worked in almost any community and if so worked it may multiply many fold the seeds available for distribution for the growing season of 1947.

ON THE HORIZON

The current issue of *The Upper Room* (April, May, June) carries twelve pages more than usual in order to include special material on Christian Family Living. These include a number of prayers for family use and an article by Hazen G. Werner on the benefits and blessings of the family altar. Dr. Werner's experience as a pastor, as a counselor and author, and now as a seminary teacher makes his message one of unique power. Order from The Friends Book and Supply House, Richmond, Indiana.

* * * *

The steadily growing American interest in world affairs will find further expression in the series of Tuesday talks to be made by Reverend Henry Smith Leiper, D. D., Executive Secretary of the American Section of the World Council of Churches, on the Mutual network religious series, "Faith In Our Time," heard Mondays through Fridays (10:15 to 10:30 a. m., EST). His present major responsibility is service for the World Council of Churches, and he has just returned from a meeting of the Provisional Committee of the Council, held at Geneva, Switzerland.

* * * *

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is the challenging slogan "Marching Orders for a New Day," which typifies the program of greatly enlarged Scripture distribution the Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare. Sheets of Bible seals are being supplied at one dollar each. Order from American Bible Society, 450 Park Avenue, New York 22, New York.

BIRTHS

BIGGS—To Charles and Sarah Milhous Biggs, on February 5, a son, Clifford Alan Biggs, at Seattle, Washington.

GALT—To Ralph and Louisa Galt a son, Francis Elmer, on February 28, at Friends' Kickapoo Mission Center, McLoud, Oklahoma.

NIXON — To Richard and Patricia Ryan Nixon on February 5, a daughter, Patricia, at Whittier, California.

SHANK—To William and Helen Clark Shank on November 10, in New York City, a son, Christopher Cassell.

WHITE — To Newby and Virginia Blythe White, a daughter, Alice Clarke, on February 14, at Franklin, Virginia.

DEATHS

JONES — Florence M. Jones, wife of Arthur Jones, at her home in Winthrop, Maine, on February 23. She was born at Big Rock, Illinois, May 19, 1880. She attended Wheaton College and graduated from the Moody Bible Institute and the Baptist Missionary Training School of Chicago. Before her marriage in 1916, she taught music in Oneida Institute, Oneida, Kentucky. Her husband and two daughters, Mary E. Jones and Margaret W. Kelso, survive her.

KENWORTHY — Frank E. Kenworthy, March 1, 1946, at East Whittier, California. He was born at New London, Indiana, in 1873, the son of Allen and Carolyn McCoy Kenworthy, and was united in marriage with Florence Hadley. The fathers of both Frank and Florence were Friends' ministers. In 1919, the family went to California to make their home in East Whittier. Besides the wife, he is survived by three children, Carolyn, Lelia and Willard, and the stepmother in Indiana. Services were held at Whittier, March 4, with Harold E. Walker in charge, interment being at Rose Hills Memorial Park, Whittier.

MARSHALL—Anna White Marshall, on January 14, at Whittier, California. She was the daughter of Addison and Eliza White. She was united in marriage with Jesse Marshall in 1885, and they had charge of three academies: Friendsville, Tennessee; Grellet, in Kansas; and the one in Pleasant Plain, Iowa. She had served as an overseer and elder. Besides the husband, she leaves a daughter, Mamie Jensen of Meadville, Pa., and five sons, Walter, Harold and Carl of near Whittier, Howard and Gerald of Chicago; nineteen grandchildren and two great grandchildren. Herschel Folger was in charge of the services.

THOMAS — Maria Thomas, widow of Denny Thomas, on March 4, of Jonesboro, Indiana. She was born in North Carolina in 1856. Services were held in the Jonesboro Friends meetinghouse where she had been a faithful member for thirty years. Claude James officiated, assisted by Delmar Mock, burial being made in Gas City. Surviving are Rose L. Rich of Asheboro, N. C., Fern Thomas of Wabash, Indiana, Mrs. Albert Barkdull of Kokomo, Cora Deshow and John R. Thomas of Jonesboro; nine grandchildren, eight great-grandchildren, and one sister, Anna Ward of Gary.

RECORDS WANTED

Since 1921 Mrs. Allen Joseph, Jasper, Ind., has been compiling data on the correlated families of Hinshaw, Beals, Bales, Mills. Please send her your data.

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me $1.00 ($1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

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GEORGE SCHOOL

Attendance of Friends Children

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

The Committee on George School wants to make possible the enrollment of any Friends child who should have the opportunities that the School offers. Income from endowment, coöperative work funds, and repayments from previous scholarship holders are used entirely to assist individuals in meeting the expense involved.

Applications are now being considered. Places are reserved for children of Friends until Fourth Month 1st.

For a catalogue and application blanks address

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Bouleward, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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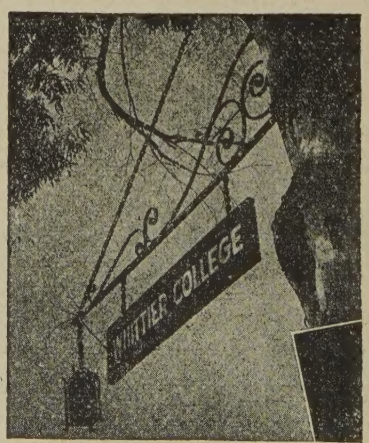
WESTTOWN SCHOOL

Established 1799

Westtown is eager to serve members of the Society of Friends but under present crowded conditions applications should be placed much earlier than formerly. Those expecting to enter next autumn should communicate with the School by Fourth Month 15th. Late applicants can be accommodated only as dropouts occur.

For information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.



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